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General Notes.

The pastorate of the *Kumi-ai* Church at Seoul, Chosen, left vacant by the removal of Rev. Mr. Yonezawa to Kobe Church, has been filled by the call of Rev. Chubi Yamamoto from Nagasaki.

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Apropos of the present encouraging concern for an improved morality, we recall Count Okuma's pungent pronouncement: "To attempt to create good morals amidst the present chaos in ethics, may be likened to climbing a tree to get a fish."

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One of the *Kumi-ai* pastors recently tried the experiment of conducting a Bible class every evening for a week. He considered the Sermon on the Mount during that time, and the immediate result was that several attendants applied for baptism this month; they had been members of the Sunday-school for some time.

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Hail to the five-color flag of the Chinese Republic! Red, yellow, blue, white, and black, in equal horizontal bars, represent Manchuria, China (eighteen provinces), Mongolia, Tibet, and Turkestan. The Chinese citizens in Japan observed interesting ceremonies for hauling down the old dragon flag of the despotism, and raising the republican flag. Hurrah for February 12!

* * * *

A little booklet—*Musei no Koe*—Voiceless Voices, containing three sermons by Rev. T. Miyagawa, and named from the title of the first sermon, has recently been printed by Mrs. Hiraoka, of Osaka. She is a member of one of the old, prominent, and most wealthy banking families of Japan. It has been known for some time that she was interested in Christianity. For two summers, she has been a frequent attendant at the English services at the great summer resort—Karuizawa. At least ten years ago she was actively interested in Christian girls' schools, and in securing positions for their graduates; in banks with which she was connected, a special rate

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of interest was allowed for deposits of benevolent funds. We understand that she received baptism last January, as a result of Pastor Miyagawa's instruction.

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Hyogo Church has large plans on foot,—no less than to raise 5,000 *yen* for a Sunday-school building, and 10,000 *yen* for a new church, all within five years. The campaign was started for the former, by a concert on the 2nd, at the Tor Hotel, Kobe, which was largely attended, and was more successful than was expected. Madame T. Shibata and Signor A. Sarcoli were the stars. The assistant pastor at Kobe Church, Mr. Chushiro Kikuchi, has gone to Tsuyama, to be Mr. White's assistant. A memorial service was held at Ikuta Church, on Feb. 8, the anniversary of Mrs. Clara Brown Nagasaka's death. Mr. Nagasaka has been supplying the pulpit for some months, in addition to his principal work at the Woman's Evangelistic School. It is said that the Tamon Church must move, owing to the widening of the street for a tramway. We do not think the members will be disturbed by this, as we have heard before a report that they wisht to secure a new site for other reasons.

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Not long ago Rev. S. Murakami began to talk about starting a Sunday-school, on Sunday afternoons, for the numerous children of the Suma fishermen. Mrs. Stanford and Mrs. Shimada joined the pastor in a plan to launch a school at the end of January. The pastor thought a room in his house would answer, and it was arranged that two of the students at the Woman's Evangelistic School should act as teachers. Mrs. Shimada went down the first Sunday to initiate the enterprise. She and they went different routes thru the town, gathering children till they had a school of fifty-four. It was at once apparent that the parsonage would not do. The pastor then thought the church gallery would surely serve, but it was found necessary

to occupy the body of the church. The school has been running five weeks, and thus far no other place will accommodate the children. It was feared that the novelty would soon wear off, and it may yet, but twenty-five have not mist a single Sunday, and the average for every one of the five Sundays has been eighty, in spite of a popular festival's competition once bringing the number down to sixty-three, and the lunar New Year's day falling on another Sunday.

* * * *

From the first of this month the Sanin-dō main line of railway was fully opened for thru traffic between Himeji, Osaka, and Kyoto, and Imaichi, at the western extremity of Lake Shinji, in Izumo, and not far from the famous Shinto shrine, *Oyashiro*, one of the three most sacred in the Empire. Izumo is one of the very earliest centers of Japanese civilization, and was the seat of one of the remotest immigrations of which there is any trace in the most ancient collection of myths and legends. This line brings Tottori into the world, by rendering ingress and egress from the city easy. Till now, except under occasional extremely favorable conditions, it has required the better part of two days, to pass between Tottori and Kobe, Osaka, or Kyoto, whereas now the trip may be easily done within a day. For several years the usual way has been to travel partly by rail and partly by boat. Last summer a Bible woman went in this way, and her experience on the usually rough, Japan Sea led her to declare that she should remain the rest of her life, as she never wisht to go thru such an experience again. Readers of last month's issue will appreciate some of the difficulties of a land journey, and Mrs. Pettee could enlarge a good deal upon Mr. Bennett's narrative. The opening of this railway ought to help our work in Tottori field by making native workers more ready to enter it, now that it is so accessible.

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Mr. Allchin justly remarks that "Osaka is one of the few cities of the world containing over one million people. There are few old cities whose growth is more rapid. The annual increase is about 50,000, necessitating the opening up of miles of new streets, chiefly in the outskirts. This process has been going on for years, so that regions outside the city, not many decades ago, are now flourishing business centers." Kobe, while only one-third the size of her great sister, according to official statistics Dec. 31, 1910, is growing even faster than Osaka. Osaka's increase was 2.8 per cent., while Kobe's was very nearly 3.5. The average for the entire Empire, cities included, is less than 1.5. The problem of moral purity therefore in the cities, is one that vitally concerns the interests of the nation. One is always surprised at the relatively small number of registered prostitutes in the Empire, in view of the relatively large place the prostitute problem holds, and the relatively wide extent of prostitute influence in the national life. Official statistics of 1910 gave only 43,549, but Count Okuma was quoted only last May, as declaring that "over 50,000 women in Tokyo alone are leading a life of shame," and it has been stated that out of 43,000 conscripts who underwent physical examination for the army, 11,593 had venereal diseases. It is a significant feature of Japanese urban communities that a conflagration of magnitude appears impossible without consuming a bagnio quarter.

* * * *

The Religious Conference summoned by the Home Department, assembled February 25, and again on the following day. Fifty-three Buddhists, thirteen Shintoists, and seven Christians were invited as delegates of so many sects. The Christian denominations were Catholic, Greek, Baptist, Presbyterian, Methodist, Episcopalian, and Congregationalist, the latter represented by Rev. T. Miyagawa. Seventy-one delegates are said to have assembled. The Home Minister made a very brief address, in the course of which

he said: "You have been engaged in upholding public morality, for which I express very sincere thanks. With progress in national affairs, the country must depend, even more than in the past, on your efforts for the healthy growth of the spiritual life of the people, and the reform of social conditions." There were no further formalities. On the next day Buddhists, Shintoists, and Christians in common, agreed upon two very brief resolutions by way of reply to the Minister, to the effect that they would strive to realize the end in view. On the 28th an independent conference of educationists and religionists met to consider the same problem. Two great benefits are hoped for as results of these meetings, one of which seems attained—a changed and favorable attitude toward religion on the part of the Government, which alone will greatly assist religious propagandism and morality; and the other is a sympathetic attitude of the religions toward each other, fostering a spirit of cooperation in practical lines for improving morality.

* * * *

On the evening of February 16 there past away, at Tokyo, one of the greatest of foreigners who have spent their lives for the welfare of Japan. Ivan Nicolai Kasatkin was born at Melyosa, Smolensk, near Moscow, in 1836, son of a deacon of the Greek Orthodox Church. Eager to become a soldier, he was destined by his father for a priest. He asked his father for permission to go to the Crimean War, but the reply was: "Be God's soldier; fight for him. That is my wish, and you shall obey me." Later he brought the subject, when his father said: "You become a soldier, and I'll shoot you on the spot." The story of how he was led to Japan at the age of 24, is very romantic. He entered the service of the Russian consulate at Hakodate in 1861, and soon decided that Japan was the place for him to engage in "apostolic work." He entered enthusiastically on study of language, literature, and religions. He first came to Tokyo in 1871, and entered the famous *Zojoji* temple, for study of

Buddhism. By 1891 his labors had produced a considerable following of Christians, and the "Russian Cathedral" was built on Surugadai, Tokyo. In 1908, he was made Archbishop of his Church in Japan, which now has six churches in Tokyo, beside the Cathedral, as well as others scattered thru the Empire. There are about forty ordained natives and over 32,000 communicants, with an annual addition of about 1,000 members. This has been preeminently a one man Church, and because that man was a great saint, the Church has had a remarkable development—far more so than any other branch of Christendom represented in Japan. One of its salient characteristics has been, thruout its entire life, almost a complete lack of any foreign missionary save its founder and leader, Pere Nicolai. The test of the success of that form of development will come now that its mainstay is gone. Archbishop Nicolai was honored and beloved by all the nation for which he labored. His death removes a great spiritual force. (See MISSION NEWS, XIV, 4).

Personalia.

Miss Pauline Rowland is delighted with Lasell Seminary.

Miss Helen Cary Berry finisht last month a course at Boston, in household management and economics.

Rev. Daniel Norman of Nagano, past thru Kobe on the *Aki Maru*, on the 2nd, to visit his sister in Shanghai.

Rev. and Mrs. E. C. Hennigar, of Fukui, sailed from Kobe, on the 2nd, by the *Aki Maru*, via Europe, for furlo.

Rev. Wallace Taylor, M.D., made a round trip to Manila, leaving Kobe, Jan. 23, by the *Manchuria*, and returning here the 19th ultimo, by the *Nikko Maru*.

Miss Laura M. Kinkad, of Kobe College, is familiar with the plan of the Institute of Sacred Literature for loaning books to missionaries.

Rev. Barclay Powell Buxton, of Widbury, Ware, Eng., writes: "I am hoping

to come out this summer, and so look forward to seeing you all."

Prof. Evarts Boutell Greene, of the University of Illinois, is expected to reach Yokohama to-day by the new N.Y.K. liner, *Sanuki Maru*.

We regret that Miss Amy Elizabeth McKowan, who started on her language study at Tokyo, in January, was obliged to break off last month, and go to Maebashi for recuperation.

Rev. Edward Scribner Cobb rendered important assistance to Hyogo Church at their Tor Hotel Concert, on the 2nd instant, by playing the accompaniments for the star singers, besides rendering a solo.

We are glad to report that Miss Crane has so far recovered from her attack of typhoid fever, that she has made a visit at Kyoto. It seems that the oriental type of the disease is characteristically a very mild one.

Prof. Peter Irving Wold, of Washington, D.C., instructor in physics in the Imperial Ching Hua College, in the suburbs of Peking, joined Mrs. Wold, at Kobe, last month. Nothing doing at college, till the Republic is on its feet.

Major Guys, formerly of the British army, in Bermuda, but, as we understand, a secretary of the Scripture Union, with headquarters in London, paid a visit to Kobe last month, and spoke at various schools about the work of the Union.

Miss Elizabeth Hughes found her work at the Baikwa, combined with travel to and fro, too hard, and stopt it at the end of January. Last month she made a second visit at Matsuyama, and will remain in the Newell home, for the present.

Mr. and Mrs. G. S. Phelps, Y.M.C.A., Kyoto, came to Kobe at once, on learning of the serious illness of Mr. Wilbur, and they have devoted themselves assiduously to the care of the patient. "A friend in need, is a friend indeed," runs the old couplet.

Some of us remember the visit to Japan, of Miss Searle's cousin, Miss

Mary S. Turner, a few years ago. She requests that her MISSION NEWS be sent to 6 Mt. Anburn St., Cambridge, Mass., in place of St. Louis, so that any friends who wish to find her will take notice accordingly.

Dr. Rowland is in residence for a few weeks at Hartford Theological Seminary, where he is taking a few lectures and enjoying the privileges of the excellent library of the Seminary. He is scheduled to give a course of lectures in the School of Missions toward the close of the present term.

Rev. Wm. Willis Curtis, of Oberlin, O., continues as Field Secretary of the Industrial Missionary Association, whose work is conducted in North Carolina, under the supervision of Mr. Curtis's brother. The field work keeps him very busy and takes him away from home much of the time.

Mrs. Cora McCandlish Lovett has moved to 332 So. Union St., Grand Rapids, Mich., where Mr. Lovett goes at the invitation of the *Grand Rapids Press*, on which he is to do editorial work, especially in conducting a new department of religious, social reform, and philanthropic news.

On Jan. 8, Dr. John C. Berry, of Worcester, Mass., wrote: "We have just past thru anxious days in the sudden and severe illness of Mrs. Berry." It was broncho pneumonia, which attacked her on her birthday, Dec. 18; but, at time of writing, she was beginning to sit up and has since visited at Springfield.

Jerome Crane Holmes, a senior in Hartford Theological Seminary, has been appointed a missionary of the American Board, and designated to the Japan Mission. It is undecided whether Mr. Holmes will take a fourth year of study, or go to Japan this next autumn. The balance of probabilities seems to be for going out this year.

Rev. John Thomas Gulick, Ph.D., Honolulu, celebrated his eightieth birthday on the 13th, and many of his former associates in the Mission sent in their best wishes for the occasion. Dr. Gulick

was the first member of our Mission to arrive in Japan, reaching here Apl 25, 1862, more than seven years before the Mission was started.

His many friends were pained at the sudden, serious illness of Mr. Hollis A. Wilbur, mentioned last month, but we rejoice to report that he has continued to improve, and recovery seems perfectly assured. Edema complicated the case, and for ten days friends felt the greatest concern; Mrs. Wilbur has also done well, in spite of the anxiety concerning her husband, and she is getting strong again.

Those who were privileged to meet Rev. Allen Eastman Cross, D.D., last October and November, will be glad to know that, after spending some time in Hawaii, where he left Mrs. Cross for the entire winter, he reached his father's home, 1552 Elm St., Manchester, N.H., in January. He traveled from Japan with Prof. and Mrs. A. Wendell Jackson, whom he found, naturally, very pleasant companions. "Some day I hope to bring Mrs. Cross to Japan, and see you all again."

Miss Caroline Thompson Nivling, of 1120 Pearl St., Sioux City, Iowa, was a most acceptable helper at Kobe College and at the Glory Kindergarten, during most of the first half of 1907. We believe she is teaching at Sioux City. She is sister of the wife of Rev. W. F. Madeley, of the American Episcopal Mission, Wakamatsu, Fukushima *Ken*, but now on furl. When lately home, Miss Searle, who manifestly has a confirmed habit of looking up all her friends in the United States, when she is on furl, visited Miss Nivling.

On Feb. 22, Mrs. Pettee, Mrs. Wilson, of the Southern Methodist Mission, and Miss Wainwright gave a Hatchet Party (invitations issued on hatchets, etc.) at the residence of Miss Wainwright, at Okayama. Notwithstanding the decided inclemency of weather, and the fact that the new Encyclopædia Britannica buries the hatchet story deep in the grave of myths, local report makes this party an *affaire distinguée*, graced by the presence

of Germans, Englishmen, and Japanese, as well as Americans, urban and suburban, to the number of about fifteen foreigners.

Dr. Berry, in January, was in the midst of a Men and Religion Forward Movement campaign at and about Worcester, Mass. As chairman of the Missions Committee he had been trying to have a missionary committee organized in every church in the city and in some of the suburban churches; such committees take entire charge of the church benevolences and adopt the "every member canvas plan." The Congregational churches are trying to conform to the apportionment of the National Committee. He writes of Mr. Yutaka Minakuchi, an Okayama boy, who studied at the Dōshisha, went to America to study at Yale, married a girl "down South," and for some years has been actively engaged in Christian work in the United States. He was a prominent speaker in the Worcester campaign. He knew and remembered Dr. Berry from Okayama and Kyoto experiences.

Rev. Crowder Bell Moseley, D.D., for several years past the principal of Palmore Institute, Kobe, a night school for young men, with an enrollment of about three hundred, and under the auspices of the Southern Methodist Mission, sailed for Honolulu by the *China*, on the 9th ultimo. After a brief stay in Hawaii, he will proceed to Portland, Ore., to join his wife and children. Dr. Moseley was ordered home by his physician, because of throat and bronchial trouble, which have followed him for two seasons, resulting in an attack of pneumonia in 1911. His return probably means the permanent loss to his Mission, of a worker who has spent over twenty-four years in Japan. Dr. Moseley made arrangements before sailing to have a new edition of his very useful "Vocabulary of Theological, Biblical and Other Terms" (1897) brought out in the near future. It will be not only English-Japanese, but also Japanese-English. We regret the departure of Dr. Moseley. Beside his ordinary mis-

sionary work, he was a most useful member of the executive committee of the Kobe Branch of the American Asiatic Association, and his valuable services were publicly recognized by the chairman, at the last general meeting.

A Newspaper Reporter at the Glory Kindergarten.

Not long ago a reporter of one of the large Japanese Newspapers sat in the Kindergarten office talking about children. "Children are like a sheet of white paper," he stopped there—for, with somewhat of energy and emphasis, he was, we trust, disabused of that erroneous notion. A sheet of white paper can't "sass back," nor balk, nor oppose what is being written on it. Unfortunately for your sheet-of-white-paper theory, children have insides, or in other words they possess wills of their own, and personality, and all sorts of latent possibilities which may rise up to meet, negatively, only too often, what is being done for them. We may as well give up thinking that we can write as we like on any child, or on any other student. But we *can* do something else; we can start the *good*, latent possibilities to growing, (and that is the work especially of the kindergarten) so that the child may go to his school days with will and personality already inclined to *respond* to wise instruction, and good advice.

Our conversation stopped there, for we took him to see how it was being done. From nine o'clock, until nine forty-five each morning, the children assemble in the Johnson play room for their opening exercises, which are led by the Japanese teachers, a week in turn. If the writer waxes unseemingly enthusiastic over what is done there, will the reader please bear in mind that she has small part in the proceedings, the teachers planning and carrying through the programs.

There is a list of topics arranged in September, for the year, and through

those topics, our little glorylings are being helped to love and appreciate what is "lovely and of good report." This very term has had for its topic "Beauty." The beauty of the heavens by day and by night, the coloring of birds, the exquisite tinting of shells, the wonderful harmony of colors on a butterfly's wing, the rainbow imprisoned in precious stones, all these were brought to the children by objects or pictures, by story, hymns and songs. The beauty of natural scenery was brought, classified by pictures of waterfalls, mountains, rocks, rivers, lakes, snow, one topic at a time, illustrated by photographs, post cards, or magazine pictures, carefully selected, and artistically mounted, being pinned, each subject, at the end of the day's lessons, on the wall, on a level with the children's eyes. By the time the lessons were finished, the play room was a picture gallery of beautiful things.

Another week was given to art, and then the children drew, from copies, or from nature, they painted, and they saw, pictures by famous Japanese artists, of foreign artists, the Sistine Madonna, Mauvi's "Spring," and Millet's "Angelus." They heard stories of famous artists, and their faces glowed as they listened, or as they themselves painted simple landscapes, or imitated Maruyama Okyo (the first artist to draw from nature in Japan).

Of course we could not show this work of many days, to that reporter in the half hour he spent with us; had that been possible, he would have seen only a fraction of the influences set in motion every day by the Glory Kindergarten, to definitely cultivate a love of good things, so that in later years those children will choose to listen to those things which "are lovely and of good report," and to "think on them," rather than on others, which would degrade.

TWO OF THE STORIES THE CHILDREN HEARD.—1. *Painting Crabs with a Horse Shoe*.—Kano Tannyu came from a long line of artists, and was no mean artist himself. Prince Tokugawa sent for

him to paint a gold screen for his palace. So Kano came. The valuable screen was placed before him, while the Prince and some of his retainers sat down to watch the process.

To their horror, Kano took a horse shoe (which in those days was made of straw), and sopping it in ink began making great splashes on the gold screen. Too horror stricken to speak, they sat, but Kano, however, went on quietly, taking now a brush and making straight lines seemingly at random, here and there, but when he added six legs and a pair of pincers to each big black splash, and leaves to his straight lines, the screen became a wonderful picture of crabs among the reeds of a pond, and the Prince was the proud possessor of a valuable picture.—2. *Drawing with Tears and a Toe*.—Sesshu belonging to a poor family, was sent when a little boy to a temple, to become a priest's assistant. The priest began to educate him to read the *O kyo* (Buddhist Scripture), but not a word would Sesshu learn; he was drawing pictures all the time!

After repeated attempts, the priest got angry, and said, "I'll fix you so you can't draw for a while," and tied him with ropes to a pillar in the temple. Sesshu cried most bitterly, and his tears fell to the floor, making a big wet spot; seeing this, Sesshu reached out his toe and drew a mouse, with the fallen tears. The priest looking over to see how he was getting on, called out, "Take care, a mouse is near your foot, it will bite!" and coming over to catch it, he saw the picture, and unbound the boy, saying, "Well, nothing will stop you; let your studies go, and draw as you like!" which he did, becoming one of the great painters of Japan.

(MISS) ANNIE L. HOWE.

As Seen by an Outsider.

When the Missionary said her work would take her for a three days' trip up into the mountains, I begged the privilege of going with her. Remembering my

past experience with Japanese food, she told the cook to put up a basket of provisions. "But why then," said she, "do you take your cousin to such a dreadful place?"

We went by electric tram to Shibukawa, where we found a funny little horse car. Having an hour to wait, we ate our luncheon, leisurely, in a nearby tea house, to find on coming out that the little car was filled with passengers awaiting the start, though no horse was in sight. There proved to be quite a number of these little cars filled with school children, out on their autumn holiday. What to do? At last we found ourselves packed in with some teachers and little girls, and soon were off. The drivers flourished their whips, the horses went at a gallop, the harness pieced out with rope and chain, flapped noisily, and a large bell in the hands of one of the men, made music for the lively procession. But when the road began to ascend, we settled down to a pace that gave plenty of time to view the beautiful scenery,—the wide valley, far down below, with its yellow rice fields, then the river, and, beyond, the towering rocks covered with autumn's most gorgeous coloring. Through tunnels we went, at the entrance to one of which a recent landslide had carried away a piece of the road, so that we had to leave the car and walk through the tunnel to cars waiting for us on the other side.

Approaching Numata, the rich black soil, the fine crops, large houses and *kura*, indicated a flourishing community. This was our first stopping-place. In the hotel the Missionary at once sought the hot bath, but soon came rushing back, and darting into a closet where she had left her clothes, called to me, "There are some people coming up; you will have to entertain them. Order tea, and give them *zabuton*." Five ladies were shown in. But, alas, for the entertaining! After the usual bowing and scraping was over, my conversational powers extended no further than "*Konnichi wa*," and no amount of urging by signs could induce

them to accept the *zabuton*, and we could only sit and steal sly glances at one another until the entrance of the Missionary. Afterwards I learned that one of the ladies, a Mrs. Hoshino, has a daughter in America, at Bryn Mawr, two sons that are pastors, one in Tokyo, another in Hokkaido, another, who has a bank in Seoul, and still another, a bank in Numata. How strange to find such a family away up here in the mountains. But one soon gets used to such surprises in this country. Later came Mrs. Yoshida, the pastor's wife, to escort the Missionary to the meeting at which she was to speak.

Next morning, in the dim, early dawn, we departed by *kuruma* for the little town of Sukawa. The sun came up in a sea of glorious color, the air was cool and fresh, the scenery grand. What enjoyment! A little later the children began to follow us, sometimes running far ahead, regardless of the babies bobbing on their backs, to turn and get a good look at such strange creatures, and crowded around the door, when we stopped to eat breakfast from our basket, and make toast over a *hibachi*.

We could go no further by *kuruma* than Ijiku, there being only a narrow foot-bridge across the river. After dinner we climbed the zigzag path up the mountainside, to find Mrs. Umezawa, the object of our visit. A graduate of the Woman's Bible Training School in Kobe, she was obliged to give up her work, come home and take a *yoshi*, to perpetuate the family name, her only brother being a reprobate. She was out in the field "planting wheat," her daughter told us, but had been sent for. Evidently the news of our arrival had gone up the mountain ahead of us. While waiting, we strolled about and peeped into the comfortable, little, unused *Kumi-ai* church, whose members, with the exception of Mrs. Umezawa, have all been led off through reading the magazine of the well-known author, Mr. Matsumura Kaiseki, of Tokyo, and have become members of his church.

Mrs. Umezawa came at last, somewhat embarrassed by her masculine attire. But she is obliged to do man's work, her husband being a teacher, and away most of the time. What a strong, sensible face, so well fitted evidently for the work she loved so much! What a pity to give it up! But then the name of Umezawa will not soon die out, and perhaps her three children may do more in the future than she could now.

Sitting on the raised part of the large farm-kitchen, the Missionary and Mrs. Umezawa had much to say to each other, while I studied the interior, black with the smoke of ages, from the fireplace in the floor, large enough to hold great branches of trees. Suspended from a hook above, a teakettle boiled furiously, in preparation for the usual cup of tea. In one corner was the bathtub, being heated for the evening dip. In another, farming utensils, apparently as ancient as those of the time of the Pharaohs, while, all about, fowls stalked unmolested, searching for stray crumbs. Little children crowded in to stare with wondering eyes, and one poor thing wailed loudly in fear.

Suddenly the Missionary turned to me with eyes red and smarting, "I just can't stand this smoke any longer. She says she will come down to the hotel this evening." As we went down the mountain, I remarked to the Missionary, "But this is Sunday. She might, at least, keep the day." "O, poor woman, she probably doesn't even know it is Sunday," was her reply.

Coming home the next day, in the same funny little car, I told the Missionary that this was one of the loveliest trips I had taken with her yet. "I have been over this road a great many times," she replied, "in rain and snow and cold, but I never really saw it before. Now I see it through your eyes."

(Miss) EMMA GRISWOLD.

Suppression of a "Licensed Quarter" in Osaka.

In three of the busy districts of Osaka there are twenty short streets set apart by the Government, for one of the vilest trades on earth. Before the Meiji Era, fifty years ago, these "licensed quarters" were far more numerous than to-day, and were scattered all over the city. For better regulation of this evil, the Government, in 1873, set apart three or four special districts, not then in the heart of the city, as they are to-day. Ten years later, in 1883, the officials of the Home Department, in Tokyo, passed a law for gradual suppression of these licensed quarters in the large cities, as opportunity offered. This law has been a dead letter in Tokyo; otherwise the *Yoshiwara*, which was entirely destroyed last April, would not have been rebuilt. Osaka city made a similar regulation in the same year, and in two instances, in recent years, has tried to live up to it. A destructive fire in 1909 wiped out nearly fifteen thousand dwellings, and among them were a few streets of bad houses. As the result of an agitation, started by the Christians and aided by a large number of respectable citizens, permission was not granted to re-build these houses. But it became evident, later, that the forces of decency had gained only a partial success. A species of *chaya* was built, in which courtesans were not allowed to live, but where they are invited as "guests" from other districts.

The fire last month afforded another opportunity to cleanse the city of a plague spot. Tho it was serious, it destroyed only five thousand houses. It started in a "licensed quarter," and made rapid progress through one of the most crowded regions, given up to pleasure resorts of all kinds, among them some of the largest and most popular cinematograph halls in central Japan. It consumed one hundred and forty-two of the lowest of licensed houses, driving out fourteen hundred distracted girls, who screamed as they fled to find shelter. Nearly one hundred

and fifty of these could not be traced for a week or two after.

The Christian forces of the city, comprising the W.C.T.U., the Y.M.C.A., and the Churches, united in a purity campaign calculated to result in a complete victory this time. Mass meetings were held in the public hall, and in the Y.M.C.A. hall, both of which were crowded. At these meetings prominent Christians of various occupations, spoke—members of the national Diet, of the city Assembly, editors, physicians, pastors, philanthopists. Only one foreigner was among them, Mr. Gregory, from London, who gave expert testimony about this vile traffic in England and Europe, and showed clearly the good results which have followed the withdrawal of government support from this business. On the two large committees formed, one for relief, and one for the purity agitation, only two missionaries were appointed. A fund of 450 *yen* was easily gathered, specially for the latter work. Interviews were held with the Governor of Osaka *Fu*, the Mayor of the City, the Chief of Police, and the Minister of the Home Department, in Tokyo. The newspapers were kept supplied with arguments from both sides—but, to their credit, be it said, their influence was on the side of decency. When the upholders of the system saw there was little chance for these houses to be rebuilt in that locality, they used all sorts of sordid arguments for the choice of a new location. Not one of them thought of the corruption of thousands of young men, and of the degradation of the girls themselves.

The Christians took high ground in their speeches, letters, pamphlets, and memorials, not forgetting the economic and hygienic reasons, but taking their stand for the rescue of womanhood, for the purity of the home, for the elevation of the nation, and for the salvation of the souls of men and women alike. They were ashamed to admit that Japan had become the play-ground of the world, and that the Japanese word “Yoshiwara”

had passed into the English language. The result of the battle is a complete victory for purity. On Feb. 5, the Government issued an order that no license should be issued for the continuance of that business in the burnt area. And, as the Minister of the Home Department, the Governor, the Chief of Police, and the editors of the newspapers have all given their personal judgment against opening a new locality, we may conclude that this battle is won.

But a campaign has started that is likely to last longer. A “Purity Association” (*Kakusei Kikai*) of nearly a thousand members has been formed in the city to co-operate with a similar organization in Tokyo, for the entire suppression of government aid to this vile traffic. Not only agitation, but education is sadly needed. Even the leaders of the people need awakening to the terrible loss of the nation in the depletion of its women. “Japan has a very large proportion of its young women,” says Mr. Webb, of the Fabian Society, “a proportion which seems to run up to something like twenty per cent, and in some places higher, who pass into bondage for a term of years. There is the annual recruitment under contract, of the million of factory operatives. There is the not inconsiderable annual recruitment—virtually sale, by the parents—of girls to be trained as *geisha*. And there is still a darker shadow of the passing into the almost hopeless bondage of the ‘licensed quarter’ (which exceeds in horror and cynical bestiality, anything that we could have imagined) of literally thousands of young girls every year. This subjection of the girls of the nation to a period of what is really involuntary servitude, under conditions making neither for health nor for character, is of ominous portent. It is not the way to bring up the mothers of a great race. If this evil is allowed to continue, Japan can not permanently make good its position among the great world Powers.” (See MISSION NEWS, XIII. 1, XIV. 8).

GEO. ALLCHIN.

First Impressions of Japan.

"In the mud and scum of things
Something always, always sings."

This little couplet, written at the top of one of my steamer letters, has been in my mind ever since I came to Japan, and sums up my impression of this new country better than any other words I can find. There is the real mud of unpaved streets, where we walk along with the horses and carts; there is the real scum of the open gutters, yawning at each side and making one resolve that his first purchase in the Sunrise Kingdom shall be a bottle of cologne; there is the more figurative mud and scum found in the darkened countenances and awful customs of the people, who stop, with mouth agape, to stare after the foreigner; but in all this there is that something singing. It is this curious mixture of heathenism and civilization which impressed me most forcibly.

Coming from a place where I had heard of the blackness of non-Christian lands ever since I was old enough to listen to anything, my own well-beaten formula of the universe was considerably jarred when the gates of Kobe College opened, and we walked up the broad gravel walks, from terrace to terrace, along hedges of gay blooming camelias and clumps of soft, beautiful roses just putting out their last, rich buds of the season. Alas, for the martyr's crown so ingeniously made by loving friends at home and about to be accepted so heroically! It fell in shattered pieces on the rockery of Kobe College. How *could* any one feel like a martyr, to see so much warm beauty on a bright December day and when they were being welcomed to it so royally! How could one help but love every one of those quaint little maidens who met you with deep bows and a shy, but real English "Good morning!"

Then, when I had stayed under the shelter of this institution just long enough to formulate a new theory of life and of Japan in particular, a few sallies out

into the city, back among the hills, and out on the trams of Osaka, where, in broad daylight, I narrowly escaped being embraced by a coolie and separated from my pocketbook, again razed my ideal structure to the ground, and I saw the mud and scum of things once more.

The odd dress of these people did not seem to me so strange. That was taken for granted. It had fitted into the martyr's crown scene. But the lack of what I had been taught to consider necessary apparel, as well as a few other conventions, did hit my sense of propriety a stunning blow at first. And the language! What a perfectly inane jargon it seemed! What a panic seized poor little me when a Japanese aimed some of that same jargon at my head! And how aggravating to find the missionaries using great handfuls of it for every day wear! But there, do not think I still hold it as a grudge against them, for I have found that with only my short vocabulary it is almost impossible to keep from using every word I have learned, and those, too, on all occasions, whether they fit or not. Then those entire orphan asylums of children which collect at the heels of a foreigner; how did they keep their *geta* on? how did the babies sleep on the backs of such frisky brothers and sisters? and how did some of them carry another baby, when they were only out of the cradle themselves? what would happen if football, baseball and many other American sports were as popular here as at home? these queries have taken much of my brain force, and are still a source of wonderment to me. Sometimes, as I survey the crowd gathered about me, I long to buy a ton or so of *sakura gani* and let those youngsters have one grand blow-out. But they might not get so much enjoyment from such a celebration as I would, so I have refrained.

Japanese shops have not ceased to be intensely fascinating to me. Those little booth-like affairs with all the pretty wares in full view, made it very difficult for me to get down town and back again all in the same day. No woman ever took her

taxi for Marshal Field's on bargain day with more zeal than I trudged the streets of Kobe, buying Christmas presents for those poor, benighted heathen in America, who never knew what really pretty things looked like. Of course it was somewhat disconcerting to find not every thing could be bought under one roof, and that one should not expect to find a shop which kept the articles wanted, until he had visited almost all of the shops on that street and had spent all his money on other things. It was hard for me to learn that letter paper was not to be found in a book store, and that a crocheted hook might be anywhere from a hardware shop to a meat market. At least it was not to be found in a drygoods store or a notion shop.

These are only a few of the "first impressions." The biggest impression of all to me, is the impression still left on my heart of the warm welcome I received in my new home, and the sense of the joyousness emanating from the Christian workers, who, although down in the mud and scum of things, working beyond their strength at times, and meeting many discouragements, could still feel the something that sings, and sing that song for the uplift of those whose ear had not yet been trained to catch the music.

(MISS) ESTELLA L. COE.

Events in Kyoto

The lower department of the Doshisha has for many years been recognised as of equal grade with the *chugakkō* or middle schools of the public school system, and the higher departments (including that of theology and that of literature) have had the status of *senmon gakkō* or special schools, by which their students are allowed to postpone army service till the completion of the curriculum. At the annual meeting of the trustees last fall it was decided to plan for the raising of these higher departments into the grade of *daigaku*, which is usually translated university, and two large committees

were appointed, one for each department. As a result of their efforts a charter was received from the Imperial Government last month for the establishment of the Doshisha University, and official announcement was made that the three university departments of theology, politics and law, and literature will be opened with the beginning of the new school year next month. Mr. Tokutomi, one of the early students of the school and for many years editor and proprietor of one of the leading dailies of Tokyo, is chairman of the committee on the latter two departments, and will continue to exercise a general superintendence over them, making frequent visits to Kyoto for that purpose, having rooms in the building used as the office of the Girls' School. Pres. Harada will himself pay special attention to the department of theology, with Mr. Hino continuing under him as dean. The first mentioned two departments will probably have a three years' curriculum, with a preparatory course of four terms; that of theology will have two years of preparation for the three years of the regular course, and it is planned to arrange the studies in three groups,—one for those expecting to enter the ministry, one for those contemplating social or Association work, and one for any who may wish to study Christianity in a more theoretical or philosophical way. According to the arrangement made with the Mission eighteen years ago the amount received from the sale of the houses owned by the Doshisha, to the Mission, amounting to some 28,000 *yen*, is set apart as endowment for this department, and the Doshisha also assigns to it 25,000 *yen*, of the fund recently pledged by Japanese friends of the school for the establishment of the University, in addition to which a campaign is to be undertaken to raise at least 150,000 *yen* more for this department. In connection with this it may be mentioned here that the United Brethren Mission, which supplies one teacher to the school, contributed also 500 *yen* to this department last year, and it is expected that it will

make a like gift this year. If the number of pupils coming in next month is at all as great as is expected, the present chapel will be unable to hold all the school, and it will be necessary to hold prayers for the University students separately from the Academy.

During the winter the Imadegawa Kindergarten held the first reunion of its graduates. Of the 220 children who have graduated from it more than half were present, with representatives from every one of the fourteen classes, and it was a very pretty sight to see the smiling, happy faces, and the gay dresses of the young girls, in the prettily decorated rooms, with the afternoon sun brightly shining in at the western windows. Photographs of the fourteen classes were hung around the wall in order, and each child was given a badge with the number of its class. The exercises were all by "home" talent, only one visitor being admitted as a special favor, and the presiding officer was one of the first class, now a teacher in a public school. Each class had a part in the program, which occupied the whole afternoon, with a recess in the middle for the inevitable photograph and refreshments. One of the older boys gave a very interesting account of the life and work of Froebel, one of the girls played a violin solo, another sang very sweetly a song in English, twelve of the little girls danced a very pretty folk-dance, and an equal number of young boys sang in English with appropriate action, "Oh, I can play on the big bass drum." It was not only a delightful occasion, the result of much hard work in preparation, but also of lasting value.

Mention has been made before of the city improvements which have been in progress here for a year or more, and are likely to be in process well into another year. The street from the station straight up through the city, past the west side of the Palace (Karasu Maru) has been made into a broad avenue, which, with the new station to be built facing it, will make a fine entrance to the city,

incidentally leading directly to the Doshisha. This is well advanced towards completion. Also three east-and-west streets, Shi-Jo, one of the chief business streets, Maruta Machi on the south side of the Imperial Park, and Imadegawa on the north side of the Park and in front of the Doshisha, are in process of widening to make three cross avenues. All these will have lines of electric cars, the power coming from the new aqueduct. Kyoto had the first electric line in Japan, and now plans to have the best system. The new aqueduct is parallel to the canal from Lake Biwa and of about the same capacity, so that besides supplying water for the city it will also bring much to be converted into electric power, but whereas the old canal is open except for the tunnels through the mountains, the new aqueduct is entirely covered. Although it emerges into the Kyoto plain at a height of some 150 feet above the level of the plain, the water from it will be pumped up to a considerably greater height before passing through the filter beds. This system is now nearly ready for use. Those of us who remember what Kyoto was when the station was opened here can hardly believe our eyes at seeing all the changes and all the growth of the city now going on.

Work on the new building of the Girls' School, the Seiwa Kan, of which the corner-stone was laid on Founder's Day at the end of November, has gone on steadily through the winter, and is now well above the first story, already giving promise of a very handsome building.

Work is about to be begun on the erection of the new building for the Rakuyo Church, which has a very fine location close to the corner of two of the broad avenues.

Prof. A. H. Sayce, professor of Assyriology in Oxford University, and Major Guise, on behalf of the Scripture Union, have been in our city, and both spoke at the school, the former also addressing the foreign community one evening at Dr. Gulick's. He says that

the *komainu*, so often found in front of Shinto shrines, sometimes called Korean dogs, came to Japan by way of China and Persia from ancient Babylon, where they were images of guardian lions defending the house or temple from evil spirits, and that the lion, which, with the unicorn, appears on the English national coat of arms, came from the same Babylonian lion, Japan and England thus having a common connection with old Babylon.

D. W. LEARNED.

How I Reached Japan and Some of My First Ex- periences There.

Early in September 1861, I arrived in San Francisco, having come from New York *via* Panama. Japan was the goal for which I was headed, as I had chosen that country as the most desirable field for labor, and was hoping that in time the A.B.C.F.M. could be induced to open a mission there.

As my means were meager, I came to Colon in a schooner, and from Panama to San Francisco worked my passage in the steerage of one of the steamers running on that line.

As it was uncertain how long I would have to wait before I could find passage to Japan, I took a position in the *University of the Pacific*, a Methodist institution in Santa Clara, where I taught for two terms. Early in 1862, Minister Pruyn, who had been appointed to represent the United States Government at Yedo, came to San Francisco on his way thither. Not finding any ship going to the Orient, he chartered the Bark *Ringleader* to take him to Yokohama. Through correspondence with Minister Pruyn, I obtained passage to Yokohama on the *Ringleader*, leaving San Francisco on the 15th of March, stopping at Honolulu, (where my parents were then living), for three days, and arriving in Yokohama the 25th of April, forty one days after leaving San Francisco.

On the day of our arrival Rev. S. R. Brown, missionary of the Dutch Reformed Church in America, invited me to make my home with him in the temple which he had rented in Kanagawa; and after a few days' acquaintance, the arrangement was made for me to give two hours a day instruction to his two younger children, for which I received board and lodging, and had part of the time of Dr. Brown's Japanese teacher to help me in the study of the language. Near neighbors to Dr. Brown and family were Mr. and Mrs. James Ballagh of the same mission, who had joined Dr. Brown only a few months before, and J. C. Hepburn, M.D. and wife, of the American Presbyterian Mission, who had arrived in Kanagawa in October 1859, a month earlier than Dr. Brown, and only a few months after the opening of the port to foreigners by treaty. The only other Protestant missionaries in Japan at that time were D. B. Simmons, M.D., and Rev. J. Goble, residing in Yokohama; and Rev. J. Liggins, Rev. C. M. Williams, and Rev. G. F. Verbeek, residing in Nagasaki.

I brought with me from San Francisco, a camera and other photographic material with which I succeeded in taking photographs, finding sale for them in Yokohama.

Mr. Pruyn, who was occupying a hired temple in Yedo, as the United States Legation, hearing of my success in taking pictures, obtained from the minister of the *Shogun* permission for me to come to Yedo and take pictures. The photographs of streets and temples, and of one high two-sworded official, that I took in Yedo, in July 1862, were, I think, the first photographs ever taken in Yedo. There was at that time a photographer in Yokohama; but he had not been able to take, or to obtain from others, any photographs of scenes in Yedo. Under my teaching a Japanese learned to take photographs; and when I left Japan in 1863, I passed my camera and photographic material to him; and he became one of the first to

spread the knowledge of that kind of picture taking among his countrymen.

Those were turbulent days, in which outbreaks against foreigners occurred every few months; and these violent acts were the expression of the *jo-i* movement, which was supported by the *daimio* that had the greatest influence over the *Mikado*, and who demanded that the *Shogun* should abrogate his treaties with foreign nations, and close all the ports of Japan to foreign commerce.

JOHN T. GULICK.

Some Impressions of Kagoshima.

If asked to recommend an ideal Japanese winter resort one could hardly do better than mention Kagoshima with its generous supply of sunshine, little rain or hard wind, no snow and very little weather cold enough to freeze water even at night. Should the prospective resident follow the example of the well known historian, Mr. Murdoch, and build his house on the side hill, he would have a glorious view of the bay, with rugged old Sakurajima looming out of the blue water in the foreground, Kirishima puffing out clouds of steam in the distance on the left, and a miniature Fuji, Kaimon Dake, rising up at the entrance of the bay on his right. With this prospect always before him and the wooded hills broken here and there by quarries as a background, he would not need to spend much time or thought on landscape gardening. Indeed the beautiful private gardens of the Shimadzu family are so cleverly arranged that this landscape seems to form a part of one harmonious whole with no break between what is inside the wall and what is outside.

The main part of the city lies at the base of Shiroyama (Castle Mt.) where the old fortress used to stand, on the spot now occupied by the Seventh High School. The top of the mountain, which is reached by a winding road shaded by magnificent old trees, is fixed up as a

small park, reminding a Kobe resident of Suwayama Park, for, like the latter, it affords a most excellent view of the city and the bay.

The capital of the most important province of Satsuma, Kagoshima is naturally something of an educational center. Besides the ordinary primary schools and the high school already mentioned, there are two middle schools for boys, two high schools for girls, a normal school for boys, and one for girls, a fisheries school, a higher agricultural and forestry school, a commercial school, a girls' industrial school, and three kindergartens, one of which is prefectural, while the other two are private. The proud independent spirit for which the natives of this province are noted, is still very much alive, and makes school work rather more difficult in some ways than in other parts of the Empire. While the girls and younger boys are for the most part teachable and not particularly hard to discipline, many of the boys in the higher classes seem to lose interest in their class work and expend all their superfluous energies in trying to make life a burden to their teachers.

The different mission boards have not been slow to see, in this city, a strategic point from which to work it and the surrounding country, so one finds resident representatives of four different Protestant mission boards, as well as some Roman Catholic priests. By far the finest church building is the new stone Catholic Church, built to commemorate the life and work of Francis Xavier. The adult membership of the Church of Christ in Japan is fifty, and the two lady missionaries who work in connection with it under the board of the Reformed Church of America, carry on three different Sunday schools on different days, and in different parts of the city, so that with the regular church Sunday school, about five hundred children or more are reached each week. The Methodist Church carries on three Sunday schools, the attendance on which is not quite so large as usual, now that the lady mission-

ary is home on her furlo, while the Giwa Church and the missionaries of the C. M. S. who work with it, have six small Sunday schools in different neighborhoods, that reach about two hundred and fifty children. This church has an adult membership of fifty-four. The Baptist Church has an adult membership of forty-two, and an average attendance in the church Sunday school of about thirty. There is one missionary family of the Southern Baptist Board here. Besides this work in the city, all the missionaries with their helpers, carry on more or less work in the vicinity, and considerable Christian literature is distributed by some of the foreign teachers in the various schools.

The little foreign community made up entirely of these missionaries and teachers, numbers about twenty adults and ten children, and represents at least four different nationalities. At the union Thanksgiving dinner, last autumn, when the Americans acted as hosts to the others, there were thirteen to sit down at the table, but no dire consequences have been heard of yet; indeed, there has recently been a most pleasant addition to this community through the marriage of Mr. Hutchinson of the C. M. S., to a young lady just out from England.

(MRS.) AMANDA A. DONALDSON.

Sendai, Feb. 19, 1912.

Dear Mr. Editor:

It is a great task for me to write you about Sendai, because I have not imagination enough to make an interesting letter out of nothing, and there has been nothing of special interest transpiring lately. The students of the Agricultural School have formed a Y.M.C.A. and come to me for a Bible class rather irregularly. Irregularity among students is increasing, so that one missionary gentleman says it is of little use to have regular Bible classes among students. The schools are having so many extra things for the scholars, that they can not come to our houses as much as

formerly. One of our best Sunday-school boys came on Saturday evening to say that he could not attend Sunday-school the next day, because of the assembly at his school, on which occasion he was one of the welcoming committee. So instead of coming to the afternoon school as usual, he came to the morning Sunday-school. Query, shall this count as a perfect attendance, and shall he receive a prize if he is not again absent?

The Y.M.C.A. of the *Kōtō Gakko* recently celebrated the third anniversary of the opening of their hostel. A former member, now in Sapporo, was present and made a short speech, but the principal one was by Dr. Faust, on "Conservation of Young Men," as one of the great resources of the whole country. The occupants of the building represented their rooms as a doctor's office, a picture gallery, a natural history museum, etc., etc., showing much ingenuity as is usual in such representations.

Wakuya expects an evangelist next month. He is a Mr. Suzuki, a graduate of Dr. Murray's Theological School, and is now working in Saitama *Ken*, with the Presbyterians. He is a Tohoku man, and his wife was originally from Wakuya.

Church attendance this winter has been smaller than usual, there being fewer students among the regular audience, but the prayer-meetings have had more life in them, and are led by different laymen, the subject often being the same as the subject of the sermon on the following Sunday, and this is given out on the previous Sunday.

Miss Bradshaw is preparing for a general meeting at her house, of the Y.M.C.A.'s in the government schools in Sendai. It will be the day before the International Day of Prayer for students.

We, in Sendai, have not been having the severe weather that has been experienced in various places in America. We have had four or five inches of snow at one time, tho it is gone now except in sheltered places, but I don't remember any worse condition of the streets while

it was melting. Gas and electric lighting are very common in small stores and houses. The new Post Office building, which is much larger than its predecessor, is nearly completed, and a large library is in process of construction.

Sendai is looking forward to the return in April, of the Second Division of the Army which is now in Chosen, but we have just heard of the death of its head, General Baron Matsunaga. For two years, since the departure of so many soldiers and officers, there has been an

unusual number of houses to rent, and some things, like fire wood, have been cheaper. We've missed the soliders on the street, and merchants have noticed the difference in trade.

I wish there were something more and something more interesting, but we are plodding along in an unexciting way that does not appeal to the circle of MISSION NEWS readers.

Yours truly,

(MRS.) ELIZABETH S. DeFOREST.

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MISSION NEWS.

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This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

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2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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